

The Table

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- Cc** In olde tyme they that were baptised, receaued the body of our lord. fol. 2. 6.
- Dd** It is not lawfull to do sacrifice of masse in every place. fol. 14
- Ee** Inuocation vpon the bread and wine bled at masse, both by S. Clement, and also by S. Ambrose. fol. 52427
- Ff** The gospel is not to be beleued, but by the church. fol. 11. 44. 75
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- Hh** Of confession, penaunce, and satisfaction. fol. 4287
- Ii** Of inuocation and praying vnto saintes. fol. 29
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- Rr** The cheifest office belonging to a prest is to minister the Eucharist. fol. 6
- Ss** Prestes are to be honored, for they haue power both to minister, & also to bind & lose in earth, & so hath nether angels, arch angels, nor potestates. fol. 14. 20

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Cum privilegio ad imprimendum solum.

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The pathe of

Obedience, righte necessarye
for all the King and Quenes
maiesties louing Subiectes,
to reade, learne, and vse their
due obediences, to the hyghe
powers, accorดยnge to thys
godly treatise compiled by

James Cancellor, one of
the Quenes Maies-
ties moste honou-
rable Chapell.

*Qui resistit potestati
dei ordinationi resistit.
Rom. xiii.*

Ham. Dylson

233j95

*
*
and
fyrst
Eng
hum
Jan
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com
Go

* **T**o the highe
*

and mighty Princes, Mary the
first, by the grace of **G D** Quene of
England, Fraunce, and Ireland, your
humble obedient subiecte and seruaunt
James Cancellor, one of your highe-
nes most honorable Chappelle, wy-
sheth health and long prosperitie
to your most excellent Maiestie,
with true obediēce of al youre
louing subiectes accordinge
to this treatise and their,
moste bounden
duties.



Most gracious
& deare So-
uerayne La-
dy: as the chil-
dren of Isra-
el in **Deute-**
ronomy were

commaunded to appeare before
God, not with emptie handes:

A.ii.

but

The pꛛeface

but to offer to his diuine Maie:
tie, such thinges as their power
was able to supplie, in token of
their dewe obedience, and loyal
subiection, as of whom they re-
ceiued al goodnes, so they ought
to render part to the geuer of al
Euen so it behoueth al faythfull
subiects to behaue the selues to-
wardes theyꝝ king & gouernoz:
especially those that dayly attēd
in seruyng of their Deare soue-
raine lord and king, and receiue
their lpyng at their Pꛛinces
bountiful, & most liberal hādes,
To whō, foz acknowledgīg of
their Pꛛinces goodnes, as they
comenli render not part of their
liuing, foz that neither can they
spare it, ne yet the Pꛛince needs
it: so oughte they some meane to
deuise whereby their good wpll
and loial subiection may wel ap-
peare

The pzeface

peare to their king & maister to
whom thei are most bounden. In
the number of your dayly atten
dant seruants, most gracijs lo
uerame, am I, most bounden to
your highnes, To whō my low
ly obedience better I coulde not
signify, then to deuise & endight
som what of true obedience. Ne
ther could I pzeſēt to your high
nes any thinge of my poze ſtoze,
more acceptable then y, wherby
houſholdes, citiēs, cōmēweales
& Realmes are only enriched, &
most happely gouerned & mayn
tained. The contrarpe whereof
hath bzought thinges in a ſewe
dales to greter ruine, then wiſe
and politicke heades could raiſe
& eſtabliſhe in a nūber of yeres.
I nede not herein to make anye
diſcozſe of old ſtozies, neither of
Rome, Carthage, Athenes, oz

The pze face

Lacedemon : synce, euen here at
home, in myne owne countrey,
wyth myne owne grieve, I haue
seene suche hurt by disobedience
to haue happened to englad this
little Iland, that hath drawen
all Europe not only to admira-
tion but also to lamentation, for
that the beaultie of thys land by
disobedience hath beene so defa-
ced & the ground of al wealth so
shaken, that all other Nations
by Englande might take exam-
ple, to erche the occasion of the
lyke Ruine. The woundes that
we therby haue receiued, beyng
nowe by God closed vp, & conti-
nuall with the oyle of your gra-
ces goodnes, bathed & suppled,
at this pze sent to open againe,
I much mind not feling, that the
touchinge of on liue we not per-
fitlye healed, maye dysurbe the
hole

The preface

hole body: and yet I thoughte it
not vnmete to treat of, in suche
wise, as the reader may wel vn-
derstand, what a fowle, and by-
ly monster disobedience is: whose
faire pretended enterprises pleas-
sant to the vnwise in the begin-
ning, in the end brynge the fo-
lowers to bitter confusion, much
like the poison of a scorpion rol-
led together in the forme of a pil
sugred rounde aboute, and so re-
ceiued into the bodye to purge y^e
same, in steede of purgation bri-
geth presente death. To whose
displeasur, and wretched end,
true obedience compared, shall y^e
better, wyth her sweetnes allure
ech persō to walke in her vertu-
ous pathe. And as by cōtraries
most things we trye, so by com-
parig these two most contraries
together: the falshood of them

The preface.

shalbe fullye dysclosed: and the
bertue of the other playnely set
foorth. In whyche myne enter-
prise, mooste Gracious Soue-
Ladye the wante of learnynge
lette my good wyll supplie,
whyche I Dedicate too youre
highnes, rather that other may
receiue it the better, commynge
forthe vnder the safeconduite of
youre Graces fauoure, then
to hope therby to atcheue
anye prayse, as know-
orthy god who pre-
serue your Grace
and graunt you
youre hartes
Desire.

The pathē



S it is necessarie
that in the Church
of God & in the wall
publike, and in euery
of them there bee dy-
uers degrees of estates, & as we
also are moſte aſſured that god
hath ſo ordained ſo both of the,
as in his Church Archbiſhops
biſhoppes, preachers, and mini-
ſters, And likewise in the weale
publike, Emperoures, Kyngeſ
and maiestates with other in-
ferior officers to them: So it is
also necessary that euery ſubiect
doe reuerently honor and obeys
them, as ordained of God (and
not as of men) ſo the gouerne-
ment of both of the. For as God
hath appointed al other inferior
creatures ſo mā, and to be obe-
dient to man, ſo god moſt cheſely
would man to be obedient to his

The pathe

woil and comaundement. For as
muche therfore as very many
thinges be wzitten, and putte in
preceptes notably of singuler &
well learned both to good ma-
ners and to the order of mans
life, which should stirre and en-
flame vs to the ryght respecte of
liuing, Conducted and led by the
authorities of Scripture as also
by diuers other the fathers of
Christes church, yet not with-
standing in these our daies as
experiēce doth shew vnto vs, we
are far frō that good order whi-
che made the lyfe of man better
then it was, or els more bentu-
ous. For we iudge nothing to
be good, but that the opinion of
vulgar people doth allowe. And
we also iudge furdher thinges, by
whose degrees men haue ascen-
ded to heauen, bothe and saies,

by re
low
man
to th
Not
dys
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hath
hath
hath
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it is
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of obedience.

by reason whereof it hath followed that euer sithen this euill maner of mynde hath copen in to the heads of some euil men, Noble men hath ben seduced, & dysobediens of subiectes hath muche increased, comen profit hath decaide, Carnall affection hath flozysed, priuate wealth hath preuailed, & monstrous auerice augmented. For as much as it is so, considerynge in my selfe the state of this worlthi realme, and holpe for the people therof are altered and chaunged from the order and condicion of good luyng and obedience towarde god and man, I thinke nothing more meeter at thys tyme to treat of, then of obedience, whiche as **S. Augustine** saith, is the mother of vertues, or rather the fountayne or wellspringe of
al

of obedience.

Gene. ii.

Iere. xi. &
Ex. xxi.

al bertue. Obedience caused the
sonne of God too dyscende from
heaven in to the wombe of the
virgin, and as it doth appere in
the seconde of Genesis. It was
the first lesson that God taught
our father Adam, when he sayd
vnto him: eatyng, thou shalt eat
of euery tree in the garden. But
as touchyng the tree of knowe-
ledge of good and euil, of it thou
shalt not eat. And euen as god
than spake vnto Adam, soo he
nowe speaketh vnto vs saying.
You shall obedientlye do accord-
dinge to all that I commaunde
you. And the psalmes sayth: to
daye if ye heare hys voyce that
denot youre heartes, as yout
fathers did in the wilbernes: as
In this voyce GOD alwayes
did sprake vnto his people from
tyme to tyme by the mouthe of
his

The path

Thys holy p^rophetes, and therefore the p^rophets of the old law are properly called the voice of GOD. And now in the time of the new lawe, wherthe is the time of grace, the holye fathers and preachers, of Christes Catholicke church, are also called the Church & voyce of God: for Christ speaking to the fathers, & preachers of his visib^le & knowⁿ church, whiche is his voice, doth say: who y^e hereth you heareth me. Thys church, the voice of God, teacheth all trueth, and this church is builded vpon the stronge rocke whiche is Christ. Then for as much as we haue, a longe tyme, tourned oure eyes from the voice of the visib^le Catholicke church of God, and disobediently haue folowed the cursed and vnknown church of

3ho. iiii

Sa-

The path

mat. xxviii

Ro. xviii.

Ephe. v.

Sathan, whose prophets preach
lies and vanities, leading soules
into euerlastyng darckenes: it
is meter therfore that we (whych
I feare do muche yet fauour
the same) shoulde heare what
Christe speaketh of that cursed
church. Take hede sayeth Christ
that no man deceiue you, for in
the perillous time, many fals pro-
phets shall come in my name,
sayinge that I am Christe, and
shal deceiue many. Be ye not com-
panions of them, sayeth sayncte
Paule whych throughte I po-
cresly fastid them selues like vnto
the Disciples of Christe. For
they who hath not the spirite of
Christ, althoughe they preache
Christ, be not of Christ: therfore
good countrey menne, whych a
long time obstinately and dyslo-
bediently haue forsaken our mo-
ther

of obedience.

her the Catholpeke Churche,
et vs beware of that disceyte-
full and dysobediente churche of
Antichrist (Which standeth and
is sette in the rotten martrpy of
disobedience, where it maye not
be seene by the lyght of the daye,
but in the misty night of darck-
nes) and obediently abydinge in
the feare of God, folowe our lo-
vinge mother the Catholpeke
churche, for it is wrytten: he is *Iob. x. vlt*
blessed that obediently walketh
in the feare of God: And agayn. *psal. cxix.*
The feare of God is the begyn-
ninge of wisdom, and worketh
in mans harte humble obediens.
The lacke whereof amonge vs
hath been the only cause of oure
fall from the unitye of Chyistes
churche, deserving therfore, and
for oure ingratitude, the greate
displeasure of almighty God,
Whiche

of obedience.

whiche nowe wec finde, beyng
daili scorged with mani, diuers,
and sundre plagues not nedefull
at thys tyme to be named oz re-
herfed. If wee therfore woulde
open our eyes, to that ende, that
wee, whiche nowe are noted
thzoughe all the worlde for oure
singularitie to be a people of al o-
thers most scoward(against the
true & knowne churche of god &
our naturall kynge, Quene, and
Maiestrates), myghte see oure
owne fautes, who alonge tyme
(as Dauid sayeth), haue bene a
laughing stocke to al other cou-
tries, and nacions, which aboue
all other haue bene called Most
victorious, and also a countrie
Moste beautifull of all welthy
commodities, planted wpth a
most cuipil and obedient people,
and now, called most sedicious,

Re.

Pl. xxxii.

The part

rebellious and disobedient.

These thinges well considered
what Englishe harte can but la-
mente to see howe far we nowe
are from the felinge of these our
wealthy commodities: and also
howe farre we are in these our
daies from that faythfull obedi-
ence whiche was among vs in
the tyme of oure wealth. Sence
the which time many of vs haue
not onely declared our selues in
all our actes vnnatural and dis-
obedient subiectes against oure
moost vertuous Quene, Quene
Mary, But also as I haue said
against oure mother the catho-
like church. Wickedly deuising,
Festynge, and railing againste
all the holy Sacramentes of the
same, forgettynge that whiche
God wold vs to do, seasyng not
from these woorkes whiche are

B. i,

euel

The pathe

Gala. v.

Psal. xxxiii

euil, as whozdoine, aduoutrye,
hatred, strife, dyssencion, sectes,
and suche like. Whose reuenue &
finall rewarde is euerlastyng
dethe. And therfoze the wise mā
sayth: my sonne auoid euil & kepe
thy selfe in the feare of God. And
the profite Dauid sayeth: tourne
from euell & do good. But what
sayeth our curled & disobediente
libertines: euē as Lucifer said a
mong the Angels in heauen, per
swadinge vs that they were the
wozthy pastozs that oughte to
syt in the seat of the apostels, fo
lowing therein the exāple of the
proud & disobedient Lucifer, and
gouerner of their curled church,
who proudly sayd: I wil ascend
& be equal with the highest. For
whose presumption & disobedient
mid not he only, but al those an
gels that to him did consēt: wer
cast

of obedience.

cast down in to the dānable hel.
And if god therfoze did not spare
his aungels, but for their trans-
gression & disobedience did caste
them forth of heauen, what de- ii. Petr. ii.
serueth then man, whō god hath
made lyke vnto hym selfe (& for
whose sake hee garnysed the
whole earthe wyth all maner of
pleasaunte thynges) and yet is
disobediente against his Lorde
God & his annointed : Sayncte
Paule telleth vs, the wzathe of Ephe. v.
God. Whiche is an horrible say-
inge, and yet it is most true, as
by exāple: when God had made
Adam a parfyte man, & set hym
in the pleasaunte garden of Pa- Cene. iii.
radise, wherein was planted al
manner of fruite delieyous too
eate, he sayde vnto Adam: of all
the fruit in the gardē thou shalt
eate, one onely excepted, whiche

B. ii.

Stan-

of obedience.

Deth in the middest of the garde
of that thou shalt not eat: if thou
eate therof, thou shalt dy. There
was laid befoze Adam the bles-
sing and the curse. The blessing
if he were obediēte, the curse if
he were not obediēte: so y god
did set befoze hym good & euell,
to chole of thē whiche he would,
yet Adam for want of grace, at
fewe woordes to hym spoken by
his wife Eue, who befoze hadde
conferred with the subtil serpēt,
chole that was euil, and did eat
of the fruite whereof God saide
he should not eate: disobediently
bzekynge therby the wyl & com-
maundement of his Lord God,
whereby they bothe lost the ori-
ginal innocency which they had
at their creacion: & they whych
befoze were most pzeçyous and
pure in the sight of god, ar now:
be

The path.

become before god, hatefull and
odious. Thus by þe fall suggesti
on of the wily & dylobedient ser
pent, Man whiche was King &
Emperoure ouer all, lost his so
ueraintie, and so being overthro
wen was caste into thys vale of
miserable wretchednes, and so be
came subiecte vnto death, siune,
and all other miseries and infir
mities. Sainct Paule therfore Roma. v.
not forgetting the fal of Adam,
testifieth to the Romaynes, say
ing: though the disobedience of
one man, many became sinners
for that dylobedience broughte
sinne, and sinne broughte deathe
vnto Adam and hys hole poste
ritie. Lyke wyse Cayne the first
sonne of Adam hauinge a prauie
hatred against his brother Abel
maliciously slew him contrarie
to the will of hys Lorde God.

7
The path

And for so doing he was also accursed of God, so that Cayne, for hys disobedience, was wazeped by his euill fact, in y^e chaine of his wickednes.

Pro. 1.

For it is wrytten: the wycked & disobedient man, that he caughted in his owne cursed deuycis, and also fast fettered in the bandes of his offences, and so was this cursed Cayne. Thus by disobedience sinne so much encreased, that god repented the creation of man, determining that he, for the punishment of sinners, woulde destroye the whole worlde, and so God dyd (eaght persons) Noe his wife, his thye sonnes & their wyues, onely excepted. We do reade also that when Loth was commanded to depart from So dome with hys wife and daughters, he was forbydden of God that

Gen. 12.

of obedience.

that he nor any of them shoulde
loke behind theym, but shoulde
go forwarde to that city whych
God had appointed him to euill
in: yet Loth his wyfe being sum-
thyng like vnto Eue, the wyfe
of Adam, contrary to goddes co-
maundement dyd loke backe vpon
the two cities of Sodome &
Gomorra, and she for her disobe-
diēce was touned into a pillar
of salte, and soo remaineth for
our example to this daie. When
Moyles also was sente by God
vnto Pharaos Kinge of Egypte,
for the deliuerance of the peculi-
ar people of God, Pharaos wold
not heare hym: wherefore God
saide vnto Moyles, I wyll har-
den Pharaos hert, for that he is
disobedient vnto my voyce, and
I wyll multiply miracles in the
lande of Egypte, and so God did

Exo. vi.

B. lili

as

of obedience.

as he had sayde in all thinges :
and it came to passe y^r our Lord
for Pharaos his dysobedience ,
broughte the waters of the rede
Sea vppon him & al his people.

1. King. v.

Kynge Saule the first kynge
of the Israelites , was also com-
maunded and sente of God too-
sley Agag kynge of the Ama-
lycketes and all his people, and
also euery liuynge beaste in hys
country: yet kinge Saule dyso-
bedientlye to the wyll and com-
maundemente of God, did kepe
and preserue from the Edge of
the sworde Agage the kynge,
and soche oxen, shepe, and other
cattell as he, in hys owne sighte
thoughte good: and thereby dōd
that thinge whiche was euyl in
the sight of God. For whose dis-
obedience GOD did not onelye
take from hym hys kyngdome,
but

The parbe

but also hys grace, and so (of the
vessell of grace) he became the
vessell of Ire and wretchednes.
We reade also in y^e thirde boke
of kynges that God commaū-
ded the p^rophete whyche he
sente vnto Bethelle (to rebuke
Ieroboam of hys wyckednes)
that he shoulde neyther eat bred
nor dryncke water in Bethell.
Thys p^rophete not wythstan-
dyngedyd eat bread and drink
water contrarpe too thys com-
maundemente of GOD, wher-
fore GOD sayde vnto him: be-
cause thou haste been dysobedy-
ente, and haste not donne that
whyche I commaunded, but
haste tourned backe, and haste
eaten breade and dryncken
water in the place, whereof I
sayde vnto the: Thou shalt ney-

ther

The pathē

ther eate breade nor dꝛyncke
water : therfore shall not thy
bodey come into thy Fathers
graue. And it came to pas that
as he was goinge from Bethes-
lem to Iuda, he was deuoured
in the way with a greuous Lion.
Here mighte somethyng also be
spoken of the great foly and dis-
obedience that was in Achab,
and howe obstinatlye he did re-
fuse to heare the true Prophets
of God, Doing euyl in the sight
of God, moze then al they why-
che were before hym kynges o-
uer Israel. For he thought it but
a small thyng to walke in the
synnes of Jeroboam, so that he
dyd moze to prouoke God vnto
wrathe, then all the kynges that
before him were in Israel. Wee
haue also a notable example of
the Prophet Jonas, who beyng
called

ali. re. xliii

Jonas . lli

of obedience.

called of God to go vnto Antioch
ue to preach hys worde, and al-
so to tel them in what short time
their citie, if they dyd not repent
them selues, shuld be destroyed,
yet Jonas, not hauyng the hart
of Moyses, did flee frō the voyce
and face of God, p̄paring hym
selfe to go another way: but god
p̄uenting him in his iorney, so
ordained, that whē Jonas was
vpon the Sea, there arose such
a wonderfull tempest, that all y
were in the shyp, thoughte that
God had forsaken them. And vn-
till the Prophete Jonas by the
mariners was cast into the sea
the tēpest ceased not: and assone
as they had throwen Jonas in-
to y^e see, the weather was fayre
and calme.

A notable example, worthe of
all ch̄risten mē to be noted, for y^e

it

of obedience.

it teacheth vs that god doth not
suffer anye one sparke of dysobe-
dience in man to scape vnpony-
shedde, althoughe the offence to
some man maye seme but small,
yea euen in those which god ten-
derly loueth as he did this good
p^rophete Jonas. Nowe as we
haue hearde, by diuers exam-
ples of scripture what dysobedi-
ente people were amonge the pe-
culiar people of god: So it is to
be asked whether the slyke exam-
ple haue bene in practyse among
vs of this realme or no: or whe-
ther in these oure dayes there
hath bene amonge vs, suche or
rather the same maner of proud
and dysobediente people, which
as befoze you haue harde, was
amonge the peculyar people of
God: dyd not our late pretensed
bishops, as Lucifer befoze had
done, presume to lytte in Godes
seate,

The Bath

seate, proudly speakinge against **apoca. xii.**
god, blasphemig his holy name,
dispisynge hys tabernacle, and
holy sainctes that dwell in hea-
uen, teaching in the Church of
God the wicked doctrine of Sa-
than, and as the Prophet saith, **Daniel. xi.**
seaced not to unhallow the saic-
tuary of truth, to put downe the
dayely offeringe, and to set vppe
the abhominable desolacion,
whych was the seasinge of the
veneration of the body and blod
of Chryste in the blessed Sacra-
ment of the aulter, & the takyng
awaye oure holpe fastynges,
holpe feastes, and holpe pray-
inge too Sainctes. Thus these
dysceytfull Prophetes, as say- **Iere. xliii.**
eth oure Lorde, made speedye
haste, but I appointed theym
not, they Ranne a greate pace,
but

The pathe

Here. xxi.

but I sente them not: they pzeached fast, but not out of my spirit: therfoze wyth false title and cozrupt entencion they haue entered, whose rewarde and Iudgement shalbe euerlasting fier. Other wyse, also, haue wee not had amonge vs such other lyke tēporal Lucifers, as cold not be contented and plesed wyth such estate and honour as theyr dꝛad souerayne had called thē vnto, but rather desired, as Lucifer did, in their heartes to aspyre to the Imperiall state of this Realme: Agayne haue we had no Caines trowe you ȳ hath not let to seeke the bloude of iust Able, his bzother: Maye it not be asked, howe many iust Ables in oure daies haue suffered, for the vnitye of Chzistes Catholicke Church in this Realme, the cruel

of obedience.

Tell deathe of Harterdome: I
meane not here of those late He-
retickes that latelpe haue beene
justly burned for their heresies,
as Hoper, Rogers, Ridley, Lati-
mer, & Crāmer, & such lyke: but
I mene of those which haue suf-
fered for the vnitie of the Catho-
lycke church of Chryste, as dyd
that holy father Docter Fyther
sometyme Bpshop of Roches-
ter, and Sirre Thomas More
sometyme Chaunceler of thys
Realme, Docter Dowel, Fether-
stone, Reinoldes, Rochester,
Newdigat, w many other nota-
ble lerned mē after thē. How ma-
ny Lothes wiues haue wee had
in thys Realme, that haue not
onely tourned their heartes fro
the rules of obedience, but also
haue tourned their hearts from
p sincere fapth of the vniuersal &
Catho-

Gene. xix

of obedience.

Catholycke church of chryste
& from the true vnderstandynge
of hys worde.

Haue wee not also hadde a-
monge vs, Chore, Dathan and
Abiram, whiche dyslobedye-
tlye haue gathered theym selues
together agaynste Moyses and
Aron, taking vpon the, to bring
in to the church of God a newe
deuised seruice of god, newly in-
uēted of the selues, instructinge
the multitude to dispise and for-
sake their trewe Moyses and A-
ron, and to folowe them as sent
of God to teache: O vnhappye
and Cursed dyscyples of Anty-
christ how haue you betwitched
y^e people of this worthy realme
y^e many of vs (to cōforme their
heresies) had rather at this day
burne and dye wyth the dyuill,
then to ryse wyth Moyses and
lyue wyth Christe. Heare some
wyll

question.

of obedience.

will aske what is meained by our
forsaking Moyses, I answere, Answer
our forsakinge of Moyses, was
when we (by the false perswasio
of Chozē, Dathā, and Abiram,
disobediently fell from our mo-
ther stay & counseller of our faith
the Church of Rome, & sower
deuided frō y^e flocke & vnitte of y^e
Catholyke church of god, & our
forsakyngē or puttyngē Aarō to
silence was when oure faythful
and obedient bishops were per-
secuted and imprisoned for the
Catholicke faith, as was the
good Bishop Athanasius amōg
the Arriens, whiche was of the
most persecuted for hys constant
fayth, if we therfore wil marke
what enormities folowed af-
ter oure forsakinge the Aposto-
lyke church of Rome, we shall
finde so manye in number of the
as befoze hath not bene seen,

C. i. and

The pathe

and namely among those of the
Clergye. For did not oure newe
holye Bishoppes marrye hoꝛe
wiues, I had almost said other
mēs wiues, did they not besides
turne godly fastiges to riotous
feastinges: & deuoute pꝛaier to
leude pꝛatling, calyng chaste mē
Sodomites, & turned obediēce
to vnlaweful lybertie, and then
vnlawful liberte brought forth
Rebelliō, even in the beginning
of al euil: In ȳ time of king Hē-
ry of famous memoꝛy. Also in ȳ
time of king Edward the sixte,
what disobedience of lawes:
what rebellion, what Seditiō
was in this Realme, we all do
knowe. And it folowed, ȳ when
god had takē frō vs the worthy
younge kynge, dyd not vnlaw-
full liberte disobediently de-
uise, woꝛke, and goo aboute
moſte traytrously, to destroye &
take

Edward
the. vi.

Rebellion
agaynſte
the q̄. ene.

of obedience.

take awaye the ryght titell and
interest whych the oure vertuous
Quene Mary, moste iustly had
to the princely kingdom of this
her realme, but God who hateth
the proude & presumptuous, my-
raculously gaue them in to the
handes of her hyghnes, and her
grace for that victory had, pray-
sed God and sayd with Dauid:
oure Lord is my helper and his
mightye arme hath exalted me. Psa. xcvi.

The immediatly afterward her
hyghnes as the humble hande-
maidē of God, sought for Moy-
ses the chiefe seruant of the ser-
uantes of God in earth, & deli-
uered Aron forth of prison, And
also opened the mouthes of hym
and them which befoze were clo-
sed together by sharpe & blud-
die lawes, & reyghtly comman-
dyng them, to open and declare
vnto her people, the trecherp,

Another
Rebellion

The path
craft, and falshood of those deceit
ful prechers, which had seduced
and led her people from faith to
infidelitie, from vertue to vice,
and from a godly vnitie to sedici
ous rebellyon. But whē the im
patient childzen of disobedience,
heard that they2 bancketing ta
bles, with they2 newe inuented
religion and strauinge seruinge
of god, shuld vanish & fal down,
they could no lēger tary, but as
the fyr breaketh forth of the
furnes, semblably blustering &
fretting, proudly came with ba
ners displaide againste the loz
des anoynted their dzead suffe
rayne lady, who befoze they had
seen and knowen to be brought
to this princely kingdome eyn
by great miracle & high proui
dence of god onelye, and not by
dent of sword, and onely by god
ly wisedome, & not by worldye
politic

of obedience.

polycie had þ victoꝛye of her enemies, which had ben to the a sufficient example. As longe therfoze as we wer within the goodly fold of obedience, to our mother the catholyke churche, we like obediēt subiectes, quietly obeyed the lawes and ordynaunces of our pꝛinces. Thus as you haue heard as wel by diuers examples of holy Scriptures, as in this our pꝛesent tyme, howe god leueth not unpunished any one which to his will and commaundement is not obediēte, & also as ye haue heard of the fall of the, so must we vnderstande of our fal fro the vnitie of Chrystes church. It is necessary therfoze sū thinge to speke of þ holie fathers, which walked i a most pꝛffit order of obediēce, as first in the tyme of the law of nature we do reade þ Abrahā among þ

C.iii. Hebꝛues

The path

Gene. xiiii

ebzues for his great vertue was
reuerenced, obeyed & had in gret
honour: and Abraham also, ha-
uing then no prescribed law, ho-
noured Melchisedeck not that
he was so commaunded of god,
But that nature led by grace
stirred and prouoked him to ho-
noure the saide Melchisedech,
whō God had called to hygh ac-
toritie, and Abram also of hys
owne free wyll dyd geue vnto
Melchisedech, & seruāt of god,
the tenth part of that spoile wher-
by he had gotten in his victorie
against the kinges. Which wyll
was accōpted to hym a lawe,
and wrought that worke in him
by grace. Abraham being yet free
and not vnder the law, did shew
vnto vs a great example of our
obedience, in obseruynge of the
law, which as then was neyther

¶ Thomas Aquinas 4. sententiarum com-
mentariorum .iiij. q. 90.

of obedience.

maunded nor yet wzitten : but
onely by goddes singuler grace
inspired in the hearre of man .
Then it folowed that when the
tyme was come that the holye ^{Exod. xl l.}
Prophet Moises was comman- ^{xlvi.}
ded by god to bryng forth of the
lande of Egypt hys peculier peo-
ple, and after the lawe was ge-
uen, he led and gouerned them:
and also after the lawe receyued
they were gouerned, without a
kpng, vntyll the tyme of Samu-
el the Prophet, In whose tyme
the people beeyng desierous to
be lyke vnto the Gentylles, cal-
led vnto Samuell and sayde: let
vs haue a kpng that he maie go
befoze vs to battayle. Samuell
this heyrng them wente to oure ^{1. Sa. viii.}
L O R D E and sayde: Lorde
thy people cryeth vpon me too
haue a kpng, and God sayde to
Samuell

The path

Samuel heare the voice of the people in all that they say vnto the, for they which are desirous to haue a kinge, haue not caste thee away, but me, that I should not reigne ouer them, but this thou shalt say vnto them, that they, there wyues, sonnes and daughters, men seruantes and women seruantes, ore, asse, and all other theyr goodes and cattels shall bee at their kinges will and commaundemente.

1. Samuel
ix.

And Samuell dyd speake vnto the people as G D hadde commaunded hym, and chose them a kyng oute of the house of Cis, whose name was Saul And Samuel before the whole myltitude, called hym the Lordes annoynted, beecause he was made holy vnto the Lord. Here is to bee noted, gentle reader

of obedience.

reader, the greate loue and
kyndnesse that God had to his
people to kepe them in awe and
feare, and howe mercifull ye he
did show vnto the by the mouth
of hys Prophet If necessitie
required to serue for a common
welth their king according to
god hys appoyntment by hys
Scriptures whom he had or-
dayned to be their head and go-
uernour. For as euery one body
hath one head whiche by witte
and reason gouerneth the hole
partes of the same bodye: so
GOD gaue vnto hys people
beyng but one whole bodye a
head to rule and gouerne them
as one bodye, and that they
as particuler partes of one
bodye and members to one
heade shoulde bee gouerned by
that

The pathe

Exo. llii.

that heade, in case lyke: So god
gaue them a kinge to bee theyr
heade to reygne ouer them, and
that they as obedient subiectes
should truely serue & obey him:
For it is wrytten: throughe me
kinges do raygne, throughe me
Councillers make iuste lawes,
and throughe me princes beare
rule, and iudges of the earth ex-
ecute iudgement.

Who therfore that wyll call to
mynde the noble hystories of
princes, and also haue in memo-
rye the famous tyme of theyr
regymente, and the prosperous
estate of the weale publicke, it
is necessarye for him fyrst to be-
hold the order that god almighty
hath put generally in al his
creatures, and most chieflie to
the estate of mankinde, for whose
ble, all other creatures, as I
haue

of obedience.

haue sayed, were ordayned of
god. And like as in the inferioz
creatures, there are diuers pro-
perties of natures, wherby one
excelleth another, so in man like
wise appereth that God geueth
not vnto euery one lyke gyftes
of grace oz nature: but to some
more to some les, as it liketh his
high deuine maiestie. It is ther
fore of a cōgruēce, & accordyng
vnto reaso, y^e like as one excel-
let hanother, so should y^e estate of
y^e person be auanced in degre, oz
place to the aduaūcement oz ex-
cellency of y^e cōmon weale. For
like as y^e angels be highest exal-
ted in glozy, & as in this world
they which excel oz surmount in
bertue & vnderstanding are cal-
led to high honour, by gods pro-
vidence: so god hath appointed
here, kinges and maiestates,
vnto

The pathe

unto whom he hath geue aucto-
rite to rule & gouerne the weale
publike, for asmuch as the said
persons excellig in knowledg
whereby othe be gouerned: be
ministers for the only profite &
cominodity of them which haue
not like auctozitie oughte to be
set in a moze high place the the
resyde wher they may se & al-
so be seen, that by the beames of
their excellēt wit & vertue shew
ed thozough þ glasse of auctozi-
tie othe þ inferiozs may be di-
rected to þ way of al vertue & o-
bedience amōg which inferiozs
also behoueth for to be a disposy-
cyon & order of reuerēce & spery-
ally to kinges wherof pcedeth
þ dew obediēce amōg subiectes
For this, wher al thinges be cō-
men, ther lacketh good order, &
where order lacketh, there is nei-
ther reuerence nor yet dewe oz
hūble obediēce, & where is no

Debut. xxi

of obedience.

True obedience there al thynges
is odious, & vncomelye, so y^e in
euery thyng an order is to bee
obserued and had: for wythout
dewte order may nothing be sta-
ble or long parmanent. And also
it maye not bee called a true or-
der vnlesse it contayne in his de-
grees high & also base accordyng
vnto y^e merite or estimacyon of
the thynges y^e is ordered. For as
good order is y^e septer of euery
kingdom, so is the obedyence of
subiectes y^e assured seate or place
of princes. What shal I nedehere
to resite for exāple y^e noble histo-
ries of the pagāt princes whose
subiectes as we may read were
so obediēt y^e what soeuer lawes
proclamaciōs or other ordinan-
ces by thē set forth ordeined or
deuised were of thē most obediēt
ly obserued and kepte, and not
onely for feare & rigoure of the
lawe then, but also and mooste

Augustus
vespasianus
us, Antonius
marcus
Cæsar.

The pathe
singlary of loue, and for those be-
tues which they dyd perceyue &
know to be in theyr kinges and
maiestrates. And in case this o-
bedyence among the pagant peo-
ple, came of loue and for vertue
sake only, and not by the rygoze
of the law, what iust cause haue
we then now in England to be
moze trew obedyente subiectes
vnto oure moste vertuouse kinge
& Quene, whose vertues ar not
hid, but do shyne as a lyght and
example to al the world & whose
loue towarde vs their subiec-
tes is such, that it is heuynes to
eyther of them, to heare that the
least of vs shoulde peryshe.

It is therfore necessary yf wee
wilbe called Christieng, y than
we be not woꝛster then the herhe
or pagantes, whom nature mo-
ued to be obedient: & otherwyse
we

of obedience.

we Christians are of god commaunded, and by nature moued also, to obeye our king & maiestrates. For he moste Gentelye sayeth vnto vs: yf ye loue me do al that I commaund you. This loue and obediēce that god here commaundeth vs to haue, hath ben of vs neglected by the false entisementes of the late Crittical libertines. Saint Paule therfore warneth vs of thē, saying: Eph. 6. lette no man deceiue you with vaine wordes, for the indignation of god cometh vpon all disobedient childzen. For like as y^e woulfe sucketh the bloude of lambes, so likewise disobedience deuoureth the state of euery common weale. Let euery subiecte therfore according to the minde of Sainte Paule, submit hym selfe vnto the auctoritie of the higher

The parthe

higher powers, for there is no
power but of god onely. Whoso
euer therfore resisteth þ power
he resisteth the ordinaunce of god
and he þ resisteth the ordinaunce
of god, strueth against god, and
1. Peter. ii. saint Peter also doth saye sub-
mit your selues vnto the kynge
as vnto your chiefe gouernour,
and also vnto them that are sent
of him for the punishment of euil
doers, for so is the wil of God.
as we haue example of kynge
Dauid who being persecuted of
king Saule neuer resisted nei-
ther vled any force or violence a-
gainst hym, but was to him obe-
dient as to his liege lord and
kynge, and therefore our Lord
sayeth by the mouth of his holy
prophete, I wyl bring forth vnto
Dauid, my seruant, þ brāche
of rightuousnesse. Let vs there-
fore

¹⁰ath
The path

foze, good contreman, folowe
the examples of Dauid, Abzahā
and Job, with other the obedi-
ent seruautes of God, as here
of late we haue folowed the euil
examples of the childzen of Dis-
obediēce to the great displeasure
of almightie god, and dispised al
thinges þ̄ were good, although
we haue many speciall graces
by the receiuing of the Sacra-
mētes of the Churche: yet there
hath ben among vs that hath re-
iected the holesome and comfoz
table Sacramente of confessiō,
not considering the benefites þ̄
we receyue by it whiche God
had ordayned in his church, as-
suring vs therby, to receyue the
forgeuenes of synnes. For christ
oure sauour speaking vnto hys
ministers of his Churche, saith ^{Math. xvi}
in this wise: whose synnes ye

D.i. remit

of obedience.

Mat. xvi. remitte shall bee remitted: And
John. ii. whose sinnes ye retayne shall be
Psalm. cxviii. retained. And therefore the psal
mist sweetely singeth.

O Lorde I haue receaued
thy mercye in the myddest of
thy Church, here some obiection
of oure Swinglians wyll
saye vnto me that then G O D
cannot forgeue synne but with
the consente and auctozprie
of his Church. To that I may
aunswere, that G O D canne
of hys absolute auctozitie, but
he hath ordeyned thys Sacra-
mente to bee applied to manne
that he myghte bee ordered at
the Mynysters hande by god
des woozde, and receyue hole-
some counsell: for God coulde
haue instructed Paule goyng
to Damasco and not to haue
sent

The path

sente hym to holpe Ananias,
but **G O D** woulde not dooe
so, but sente hym to Ananyas, *Actes. ix.*
not for any variableness that
was in **G O D**, but that god
woulde that Paule whom he
then hadde called to be a mini-
ster of hys Church shoulde
there bee knowen, that **G O D**
hadde lefte powre and auctori-
tie in hys Church, and that
the holpe ghoſte shoulde bee
geuen to all people by layinge
on of handes by the holpe fa-
thers and ministers of Christes
Church, for as **C H R I S T**
hadde made thys promysse to
hys Church beefore he cal-
led Paul, so he perfozminge the
D. ii. same

of obedience.

same promyse befoze made vnto
to his church, saynte Paule to
Ananias, at whose handes he
receaued baptisme and the holi-
ghost: and by the same promyse
and auctoritie do we receaue in
the church of god, at the handes
of his mynisters, the forgeue-
nes of our sinnes.

John. ii.

Actes. ii.

And saynte Paule also spea-
kinge to the holy fathers at E-
phesus, saide vnto them, take
hede vnto your selues, and to al
the stocke, amonge whome the
holye gost hath made you ouer-
seers, to rule y^e church & flocke
of god, the whiche he hath pur-
chased with his bloud. Marke
here, good countremen, how er-
nestly saynt Paule speaketh of
the auctoritie of the church, cal-
ling them ouerseers and rulers
of the company and faythefull,
which chrisste hath purchased wth

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The path.

his bloud: & furthermoze, I am
sure saith saint Paule, of this,
that after my departinge shall
greuous wolues enter in amōg
you, not sparinge the flocke, and
also of youre owne selues shall
menne aryse, speaking peruerse
thinges to draw disciples after
them. Haue not good contrē
the like Wolues entred among
vs in this realme: Grafting in
the vyneyard of our lord, thoz-
nes and bzambles, & also draw-
ing chzistes members from the
true obedience and discipline of
their mother & catholike church.
As of late manye hath rysen a-
monge vs in this realme, and
especiallly that presumptuous he-
retike John Bale, who hath ta-
ken no smale trauaile to hinder
thzough his abhominable here-
sies, the glozy of Chzistes gos-
pel

of obedience.

pel. As it doth appeare by diuers
and sundry boke by him made,
and specialle in his boke intit-
led the vocacion of John Balle,
to þe bishoppe of Ossery where
he not a litle triumpheth of hys
daungerous trauailes whych
he had in the same, not chaming
to compare himselfe with holy
saincte Paul in troubles, in la-
bours, in perill of shipe wracke,
in perill of the sea, in perill of
false brethren, in perill of pirates,
robbers and murtherers. Thus
whilest he is comparing himself
with the holy Apostle lyke a
mad harehead begynneth to say
why shoulde I chynke or bee a
chamed to boiste as the Apostle
hath: who as it appereth in the
seconde to the Corinthians (sai-
eth he) dyd boiste of hys labours
perils and troubles in the gos-
pell

The path.

pell. And the lyke labour and
perilles had I in my Jorneye
with no lesse trouble then he
had from Jerusalem to Rome,
saying that sayeth he we losse
not our ship, and in the .vii. lese
and on the leste syde he sayeth,
I wryhte not this for that I
would receiue prayse hereof,
But that I haue done it also to
declare my most earnest reioice
in the same god, which by grace
hath called me, by persecucion
hath tried me, and of fauoure
hath most woderfully deliuered
me. Here Frier Bale beginneth
craftely to perswade with the
pooze Christians that GOD
hath deliuered him fro peril of
death by miracle as thoughe he
were called of god in these daies
to set vp a light in his churche:

D. iiii.

but

of obedience.

but as that notable heretyke cerinthus did labour to put oute of the Charche of God the true lyght of the gospell in the time of the holy apostle Saint Iohn so doth that shameles freer labourer and trauaile all that he may, lyke a false Disciple, to put forth himselfe & to tread downe in these our dayes the true light of the gospell wherefoze freer Bale where you saye that god woderfully hath deliuered you we Chzistiens would that you did vnderstande that we take your deliuerance from perils of your enemyes to be lyke as the common barratours doe stande by the highe waye syde to take and rob the true manne of hys goodes and after doth flee from towne to towne to saue themselves. So doe we well vnderstande

The pathe

stande you to be a notable here-
like a postata and runagate
whereby you are compelled of
necessite to runne with þ these
oz murtherer frō Citie to Citie
and from contrie to contrie for
the assuraunce of your lyfe, but
ondoutedly If you had been as
you saye a true disciple of Christ
and as felow lyke with Sainct
Paule as you wzyght your self
to be, when you by chaunce of
wether were dzyuen into Do-
uer rode woulde lyke as Paule
did at Philippus haue set youre
fore on lande & preached Christe *Actes. xvi.*
but contrary wyse as you haue
wzittē in the xl. lefe of your boke
and on the leste syde you were
more desirous to sette youre
hande to a bill of fyfty poundes
more thē you were able to pay
to that ende you myghte be set
on

of obedience.

on lande in flaunders, for that
ye might haue spedye trauayle
to the rest of your viperous bre-
thren in Germany, wheras ye
saye you wer receaued with as
much reioyce of your myracu-
lus deliuerance (as you terme
it) as was saint Paul at Api-
phorum of the Catholycke and
christē brethren, thus this mad
frantike fryer Bale in the myd-
dest of his proude boastinges, &
praisinge him selfe, dothe saye.
If Helias, that wether driuen
runnagate remayne now in a
frozen lande, I pray thee gentyll
reader marke here, how he hit-
teth here the nayle on the head,
& of a false lying frier is becom
in this one point a true tale tel-
ler, naming him selfe, Helias, in
this addiscion, that wether dri-
uen

The pathe

uen runnagates, so hathe he
brought hymselfe from the fel-
lowship of saint Paule to be as
he is, a runnagate, and fel-
lowe with the vnplacable ene-
mies of Chzistes Church, and
companion with Cerinthus the
enemye of trueth. And in the
conclusyon of hys Booke the.
xliiii. leafe and on the lesse syde
also, he hathe diuers compary-
sones, betwene the prophetes,
apostles, and the Church of
Englande, and these are hys
woordes. What shall I saye
more? John Baptist is now
derided in the prison, and Iesus
the sonne of God is grenned at
vpon the crosse, but contrarve
wyse in Englande, mayster
Bale, John baptist is now deli-
uered forth of pryson. And Ie-
sus

of obedience.

Jesús the sonne of god is truely
wozshipped bpō the crosse, and
moreouer he sayeth: Paule in A
thens is hissed at, the pooze apo
stles are sylly laughed to scozne
But nowe in Englande praised
be our lord Jesús Chryst, Paule
is truely preached, & the Apost
les receaue theyr dew honoure,
and last of al he saith, John the
sonne of zebede is sent into Pa
thinos, whiles Cerinthus, He
nander, and Hebion play the he
retikes at home. But other wise
I say, John zebed is now recea
ued forth of Pathinos in to Eng
land, and Cerinthus, Henader
and Hebyon, who triumphed in
Englande while John was in
Pathinos, are nowe fledde in to
Germany to play the prophets
of heretikes there. The reste of
Bales trachery I will omit at
this

The Bath

this time & retorne to my mat-
ter. Saint John speakinge of
the notable heretike Cerinthus
doe h saye to his disciples, be-
ware that you bath not your sel-
ues in bathes, wherin Cerinth-
us the enemy of truth hath wa-
shed h'mselfe, lest by thē you be
infected with his vntruth, it is
good for vs therfoze (good coun-
trymē) that we whom god now
hathe called from the bathes of
Cerinthus, do run with all our
minde, and with al our heart, in
to the lap of oure mother the ca-
tholike churche, who with her
sweete bathes wil wash & clense
vs from al these wicked errors
whiche we haue learned of this
wicked church of Sathan, and
then shal we receue such heuēly
moysture as shal bzing forth in
vs vnmouable obedience, saint
Paule

of obedience.

Paule sayeth, vnhappye is that
grounde and nerest to the curse
of God, whiche when it recea-
ueth heauenly moystures, doth
bzing forth the none other thinge
but thornes and wedes: there-
fore to auoide this great thre at-
ninge of Saynt Paule, let vs þ
now are called by gods deuyne
grace, learn of Christ to be obe-
dient, who suffred for vs, leuig
vs an example þ we shoulde fo-
lowe his steppes, in whom was
no sinne, he was obediēt to Jo-
seph his supposed father, and to
Mary hys naturall mother, he
also who was king of al, obedi-
ently payed tribute to Cesar for
him & Peter. Also this most ab-
solute oz ground of all vertues,
gaue vnto vs one notable exam-
ple of obedience, at the time of
his passion, what tyme he suf-
fered

The Bath

ferred the Jewes to beate, and
scourge him, and specially whē
he was bzought befoze the wic-
ked Iudge Pilate, who said vn *John. ix.*
to him: knowest thou not that I
haue power to crucifie thee: and
haue power also to lose thee:
Chziste our sauour mekely an-
swered and sayd: thou couldest
not haue power at all againste
me except it were geuen the frō
aboue. Therfoze S. Paul doth
say, ther is no power but of god
the people that be are ozdained
of god, & who that is of god wil
obey the power and ozdinaun-
cis of god, as chzist here for our
example was obediēt vnto Py-
late, whose power was of god,
and yet he was a wycked iudge
much moze we chzistiā's hauing
thys example of oure sauyoure
chzist ought of our boundē duties
to

of obedience.

Eph. vi.

Philp. ii.

1. timo. iiii.

ii. timo. ii.

to be obedient to our most vertuous King, Quene, and maiestrates, euen as Sainct Paule sayeth for consience sake and also for Chzistes sake, who for vs became lyke vnto men and was founde in his apparel as a man he hūbled himselfe and became obediente vnto the death, euen the death of the crosse, Let vs therfore good contremen folowynge the example of Chzyste put from vs our wilfull disobedience wherein we haue obstinately continued along tyme, by the perswacion of a rable of pernicious heretikes, & heare what Saincte Paule sayeth. In the latter dates some shal goe from the true faith of Chzistes church and shal geue hede to the spirite of errour, and to the teachinge of the deuil & his apostles, & in another

The Path

another place he sayth also, that
before the comminge of Ante- 11. The. 11.
christ there shalbe a notable dis-
cenciō, and departing from the
sayth of the catholycke churchē,
thzough disobedience, and is it
not euen so now with vs: what
anotable dyscencion, hath bene
in this Churchē of Englande,
what departinge from the true
sayth of the known churchē of
God, what sectes, what diuer-
sitie of opinions is yet amonge
vs: For that we will not heare
the voice of god, nor our mother
the catholicke churchē, but styll
wyl runne after diuelysh Pro-
phetes of that cursed or maling-
naut churchē of Sathan, who
dyd pretende as it did apere vn-
to the symple and vnlearned, a
special sauour vnto gods word,
colourynge and payntyng their

C. i.

Here

The path

Jer. v.

The falle
of the H:
scribes.

heresies, with the swete senten-
les of the Scripture peruersly
vnderstāded leading vs therby
to euerlasting dampnacion. Let
vs therfore pray with the Pro-
phet, and saye : Lorde turne
thou vs to the, and then shal we
be turned. And vndoughteles
shalbe opened vnto vs, the abho-
minacion of their false and cur-
sed preachinges who did repute
thē selues to be the church catho-
lycke condēpning al other good
& verteous men, that wer of the
vnyuersal and known churche
of god, not to be of the church of
god, as did the Nouacions in
Rome, the Arrypens in Grece, &
the donatistes in Affricke. And
now in our time the Luterians
and Swyngliās in England:
Further moze if there were no
Scriptuures, as there are plen-
tye.

of obedience.

tie, to perswade vs y these our
Luterians and Swinglians,
were not the true Disciples and
followers of Christ, yet the my
raculous destruction and fall of
them, wer a sufficient proufe vn
to vs, that they wer not of god:
but the onely disciples of Sa-
than. For in what estimation
were they in this realme: How
were they exalted and had in ho
noure: haue not their doctrine
bene receaued and followed: I
nede not much to speake therof,
for it is not vnknownen to vs.
What state they were in among
vs, and how malyciously they
brought to pas, that the holye
sacred temple, & house of pray-
er (wherin god was of his faith-
ful people) honored and serued,
was so by the defaced and dis-
guised, that of that sacred tem-
ple

of obedience.

ple, they made a Speluncke or
Denne of Heretykes. Also if we
wolde not the inconstancie that
was in them, & the variete of
order that was in their religiō,
it were a notable testimony al-
so that they wer not of god. To
speake much of the end of them
I wil not, but onely of that ex-
ecrable man Cranmer, which
whē he vnderstod that he sholde
die, hūbled hym selfe to the Ca-
tholike church, and shewed him
selfe to bee repentant, and soꝝ
foꝝ his sedicious and euyl doc-
trine, whiche he befoze hadde
taught & set foꝝth in this church
of Englande. But what maner
of repentaūce it was that he thē
had and howe he humbled hym
selfe you shall here. In the .iii. of
the Kinges we reade y^e Achab
when he heard the thonderinge
thet.

of
the

ll. reg. xxi.

The pathe

thzetninges of god for his ydo-
latrye, for a tyme repented and
humbled himseife, and it conty-
nued not longe: but that he did
fall to his olde accustomed ydo-
latrye agayne, likewise Cran-
mer as I haue saide repentid, &
humbled himseife to the Catho-
like church, & shortly after with
Achab, returned to his shame-
full heresies. Agayne Judas al
so repented that he had betrayed
his master Chziste, but the fru-
tes of repentance followed not
in him, and therfore Chzist spea-
king of him saith: father al those
which thou hast geuen me haue
I kept and none of them is lost
but the one childe of perdition,
that the scrypture might be ful-
fyllid, Cranmer likewise repen-
ted his heresies, not simply and
vnfaynedly, but craftely & sub-
telly vnder the cloke of ypocrisy
hauing

Joh. x. bti

The pathe
hauing a certain trust therby to
auoid p̄sent death thē at hand
wherefoze good contremen as
this wretched man haue chosen
parte with Judas and Achab,
so doth his euill and miserable
ende declare him to be a detesta-
ble heretike and a disobediente
member of Sathan, and foras-
much also as we by him haue
ben seduced and led into diuers
and sondry errors, so is it moste
necessary that we lyke obediēt
subiectes and faythfull Christi-
ans doe abhoze and detest hyg
henouse and vnsauery doctrine,
remembryng alwayes that as
by the disobedience of the firste
man Adam we were made the
childzen of wrath, so by the obe-
dience of the seconde Adā which
is Chyst we are reconciled and
made the childzen of God, then
as

of obedience.

as we disobediently haue fallen
with Adam. Let vs obediently
ryse with Chryst who is oure
lighte, waye, and doze whereby
we must enter into the kingdom
of heauē, and as we haue heard
by diuers examples of the scrip-
tures that god hateth the chyl-
dren of disobedience & punys-
heth them with diuers and sun-
dry plages, so he thzetyng thē
and sayeth by the mouth of hys
Pzophete beholde I wil bzyng
vpon that realme, and vpon e-
uery cite in it al the plages that
I haue deuised agaynst thē for
their disobediente obstinacie &
in a nother place he sayeth, cur-
sed be they that be not obedient
vnto euerye commaundemente
whiche I haue geue your fathers
and Saincte Paule also thret-
neth no les paynes then damna-

C. lili.

cion

The parb.

cion to all resisters agaynste the
generall and common auctozite
of princes, for asmuch as they re
sist not man but god as beefore
hath ben declared: and the holy
Apostle Jude sayeth, woe be vn
to them that hath perished in
obstinacie of Choz. Thus we
haue heard howe god doth dy
uersly punishe the disobediente
childzen, and also how highlye
he is pleased with those whiche
are obedient to his will and cō
maundement and to whom and
howe we ought to be obedyente
we also haue heard, mozeouer
we haue heard what obedyence
is, and where in it chesely consy
steth, not onely as I haue layed
in auoiding rebellion oz resistig
agaynste the highe powers of
kinges and maiestates, but we
must also auoide if we wyll bee
called

of obedience.

called þ childre of obediēce, our
murmuring, grudging wꝛiting
& euell speaking of them. For it Deute. xl.
i. reg. i. b.
is wꝛytten, I giue you blessing
saith our lord, that are obediēt,
and in a nother place he sayeth,
obedience is better then sacry-
fice. Furthermoze we haue herd
that good order is the assured
seat and place of pꝛinces, and al
so wheras good order by iustice
is not maintained, ther the pub-
like weale muste nedes decaye,
wherfoze, wher as we thꝛough
dysoꝛder haue fallen from the fe-
lowship and vnitie of al chꝛisti-
anitie, let vs nowe with gladde
hearttes retourne agayne with
the losse prodygall chylde, vnto
our fathers house: that is to sai,
to the obedience of our holy mo-
ther the Catholicke church: for
as no man in the time of Noes
floude

The pathe

floude whiche was not in the
Arcke oz Shippe with Noe, es-
caped death, euen so no man nor
woman whiche is for the of the
Arcke oz Ship of our holy mother
the Catholicke churche, can be
saued but shal die euerlastingly.

Thus to conclude we nowe
knowinge our bounden dueties
and obedience to our mother the
catholike church, and to the cō-
mon auctoritie thereof. Let vs
withal humblenes lyke obedy-
ent subiectes learne to accom-
plysh the same, and to auoyde al
errours and deuplysh sedytion,
and thenne vndoubtedlye, god
will smile on vs, as he dyd on
our fathers his obediēt childzē.
Let vs also most heartely praye
that god of his infinite goodnes
and tender mercye, may worke
his high pleasure & wil in oure
moſte

of
ter

of obedience.

moste vertuous Quene, as he
did in iust and good Hanna, the
wyse of Elchana, who after 1. Reg. 1.
greate instante prayer made,
broughte forth a sonne, which
afterward reigned ouer the peo-
ple of Israel, and iudged al-
so the same for his time to
the high pleasure of god
almighty, vnto whom
be al honoꝝ and gloꝝy
for euer and euer.

Amen.

Finis.

The cōpy of the Quenes
Maiesties Letters
Patentes.



Arp, by the grace of god,
Quene of Englande.
Fraunce, & Irelande. &c.
To al pꝛynters of bokes
& to al other our officers
ministers, & subiectes,
these our letters patentes hearyng oꝝ se
ing, greting. Know ye that we of our e
special grace & mere motion, haue geue
& graūted, & by these pꝛesentes doe gene
and graunt ful power, licēse, auctoritie,
& Priuiledge vnto our welbeloned sub
iect John Wayland, Citezen & Scrines
noure of Londō. That he & his assignes
only, and none other person oꝝ persons,
shal from hencefoꝝth haue auctoritie, &
liberty to pꝛint al & euery such vsual pꝛi
mers oꝝ Manuel of pꝛayers, by whatso
euer other tytle y^e same shal oꝝ maye be
called whiche by vs, oure heyres, succes
sours, oꝝ by our clergy by our assēt shal
be auctoꝝyshed, setfoꝝth, and deuised soꝝ
to be vsed of all our louinge Subiectes
thꝛoughout all our real mes, and domi
nions, duringe the full time & terme of
vii. yeres next ensynge the date of these
ours

our letters Patentes. And farther that
it shal not be lawfull for any maner of o-
ther person, or persones of our sayd sub-
iectes, to Prynte, or to procure to be im-
printed, any Primer or manuel of pray-
ers, by whatsoeuer title the same shal or
maye be called, or set forth duringe the
sayde terme, nor anye booke or bookes,
whiche the said John Wayland or hys
assignes at his or their costes & charges
shal first print, or set furthe, during the
said terme of .vii. yeares nexte ensuinge
the printing of the same booke or bookes,
vpon payne of forfeiture & confiscacion
of the same primers, Manuall of pray-
ers, and bookes to the vse of vs & our
successours. Wherefore we wol and com-
maund al you our printers, & other our
subiects, that you nor any of you do pre-
sume, procure, or attempt to print or set
furthe any maner Primers, manual of
prayers, booke, or bookes, which the said
John Waylande or his assignes shal first
print, duringe the time of this our Pri-
uilege, and licence, vpon payne of forsa-
ture & confiscacion of the same primers
Manuall of prayers, & bookes as afoze
said. And as ye tender our pleasure, and
wil auoyd the contrary. In witness wher-
of we haue caused these our letters to be
made patentes. Witness our self at west-
minster the .xxiii. day of Octobze in the
fyrste yere of our raygne.

Imprinted at London, in
Fletestreet at the signe of the
Sunne ouer against the
Conduite by John
Waylande.

Cum priuilegio per septennium.

Fautes escaped in the pryntynge
In **A** the vi side for soue reede
Souerayne

In **A** the vii side for wall reede
weale **I**n **A** the last side reede
eres for eyes **I**n **B** the vii side
for euell reede dwell **D** the iiii
side for saynte reede sente **D** the
xb side for pepell reede powezs

n

n.

ig

de

de

de

de

iii

the

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